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Three Positions, principally tending
to the present and future preservation of
the peace, safety, and prosperity of the three
Nations, *England, Scotland, and Ireland*, proved
by Reasons, Authorities, Examples, Divine,
Moral, Political.

1. *That His Highness, Oliver, Lord Protector of this Common-wealth, under God, is the most apt, able, and best deserving person for that High and Honourable Title, Place, and Calling.*
2. *That the people of this Commonwealth, by the Laws of God, are obliged with all fidelity and reverence to yield all ready and willing obedience to His Highness, as their Chief Magistrate under God, and to submit to this present Government.*
3. *That whosoever resisteth or opposeth his Highness, and the present Government, is a transgressor of Gods Ordinances, and the Laws of the Land, An Enemy to the peace, safety, and prosperity of this Commonwealth, and deserves exemplary punishment.*

TO begin with the first position. If we observe the History of Holy Writ, we may find a twofold way to Honour: Direct, when

God calls; Indirect, when man by sinister means seeks it, without the Lords warrant. *David* went the first, and his Crown departed not from his head, till nature had paid her debt, and his life dissolved; neither did his Honour expire with his Breath, nor his greatness go into the Grave with him, but when he is gone, his issue succeeds him. *Abshalom* his Rebellious Son went the other way, and sought to pull down his Religious Father whom the Lord had set up, but his sins pulld him down with vengeance, only a dumb pillar speaks his unhappy memory. High Seats of Honour are slippery places: yet being placed by an Almighty hand, whom the Lord sets there, he can keep secure. If we look as well to the way, as the thing, we shall find, The safest path to lasting preferment, is that, which (with a divine call) vertue treads: which was well noted by the Antient *Romans*, when they built the Temple of Honour so, that none could enter it, (*ni prius pertransverunt Templum Virtutis*) but they must first pass through that of Vertue. And certainly if with an equal and impartial eye we shall look upon the whole course of His Highness wise and vertuous deportment, in all affairs both Civil and Martial, we cannot but confels, he hath most truly trode that path, which leads to lasting Honor, and is, in several Respects, the most fit and proper person for that most Honourable Title, and place of Lord Protector.

First, in respect his Highness is, perfectly in all points, such a person as the Lord by his Servant *Moses* specially directed to be elected as Chief Magistrate, King, or Ruler over his people the Children.

Children of Israel, Deut. 17. 15. Thou shalt make him King, Ruler, or Governour over thee, whom the Lord shall choose: From among thy Brethren shalt thou make thee a King or Governour over thee: Thou shalt not set a stranger over thee, that is not thy Brother. In the first place, God is to choose, then the people to accept of, elect and create, him whom God hath chosen their Governour; when God hath chosen, the people ought not to deny or refuse him, for the precept is strict and special, *Thou shalt make him King whom the Lord shall choose:* So that if the Lord shall choose and send to his people a careful, vigilant, pious, Protector, they ought with all loyalty not onely to respect and honour him, but also with all reverence and love to affect, serve and obey him, whereof more hereafter.

Now to prove that his Highness is a person chosen of God to this place of Protector, his holy Word, which is his revealed will, by several Texts of infallible truth doth evidently demonstrate. Protector, as it is a place of preheminance, so it is a Title that intimates a Superiour power in the person therewith honoured and advanced. And *Rom. 13. 1.* We have an expresse Text, proving this point, *There is no power but of God, the powers that be are ordained of God,* Whereby it is apparent that this power wherewith his Highness is invested, is ordained of God, and that our Protector is chosen, called, sent and set in this high Seat of Honour by Gods Ordinance, yea by God himself, which if we will believe the Lord himself, is not to be disputed: For saith God, *By me Kings reign, and Princes bear rule, and*

Rulers have Dominion. God is the King of Kings,
 Lord of Lords, the Primitive of all principalities,
 and from him all authority is derived. He alone
 disposeth of all Honours, Dignities, and Promotions.
 The shields of the Earth belong to the Lord, *Psal.* 47. 3, 7, 9. Rulers receive all
 their power from, and have their whole dependance
 on Gods divine power, *1 Sam.* 23. 7, 8, &c. *Hannahs*
 Hymn, Speak no more presumptuously, Let not
 arrogancy come out of your mouth: for the Lord is a
 God of Knowledge, and by him enterprizes are
 established. He maketh poor and he maketh rich,
 bringeth low and exalteth. He raiseth the poor
 out of the dust, &c. to set them among Princes,
 and to make them inherit the seat of glory: for the
 pillars of the Earth are the Lords, and he hath set
 the world upon them. And to the same purpose, *Psal.*
 75. Though the Earth and the inhabitants thereof
 be dissolved (all things be out of Order) yet I (saith
 the Lord) will establish the Pillars thereof. And in
 the next ensuing verses ill affected persons are
 warned not to set themselves against such as the Lord
 sets up to be Governours, stiling them foolish
 and wicked that so do. I said to the foolish, be
 not so foolish, and to the wicked, lift not up the
 horn, neither speak with a stiff neck: for to
 come to preferment, is neither from the East,
 &c. But God is the Judge, he maketh low, and
 he maketh high. Agreeable to that place, *Eccle.*
 4. For out of the Prison he commeth to reign;
 when as he that is born in his Kingdom is made
 poor; according to which is the Confession of
 the Prophetical King, and Kingly Prophet *David*,

He looseth
 the collar of
 Kings, leader
 away Princes
 as a prey, &c.
Job 12. 14
 18, 19, 21.
Psal. 113. 7, 8.

Psa. 76. 3, 5, 12.

vid, who by experience had found the truth thereof, 2 Chron. 29. Thine O Lord is greatness and power, and glory, and victory, and praise: for all that is in heaven, and in earth is thine; thine is the Kingdom, O Lord, and thou excellest as head over all; Both riches and Honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great, &c.

Because thou hast cast away the word of the Lord, the Lord hath cast thee away from being

King, and hath rent away the Kingdom from thee, and given it to thy Neighbour that is better than thee, said Samuel to Saul, 1 Sam. 15: 25, 26, 28.

Again, for a further proof of this point, by rational consequence upon clear Argument, *à minori ad majus*, we cannot but necessarily conclude, that by divine Grace and Providence his Highness is made Lord Protector of these three Nations. Are all the hairs of our heads numbered? and shall not a sparrow fall on the ground without our Heavenly Father? Mat. 10. 29, 30. (matters inconsiderable and of no moment) & can we imagine the conquest of three potent Kingdoms hath been accomplished, and the Conqueror become the Protector thereof, and these great things not done by divine Providence? Far be it from the belief of all Holy-hearted men, to attribute the effecting hereof to Human powers or policies, (but onely as externally conducing thereunto) or to ascribe ought herein to the Fortune of War. Such conceits are meer Nuge, fond and fantastical fictions of Heathenish worldlings Imagination. *Ignorantia causarum confinxit Fortunam.* Ignorance made Fortune a Goddess: we must not rob God of his glory to give it to a feigned Deity: *Quod sapientibus et piis singularis dei providentia*

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videntia est, id insipientibus et prophane fortuna
dictum. What the wise and pious call Providence,
foolish and prophane person term Fortune: we
as good Christians ought and must maintain his
Highness, *Dei gratia et providentia Divina*, by the
grace of God, and divine providence, to be Lord
Protector of the three nations.

Then in the second Respect, his Highness is
a most fit person to be our Protector, according
to that Divine Direction, *Deut. 17. 15.* From a-
mong thy Brethren, thou shalt make a King or
Ruler over thee. Here is a special precept in
the Affirmative; He must be a native Born, one of
thy Brethren, that thou make Governour over
thee; And then a strong prohibition in the Ne-
gative, Thou shalt not set a stranger over thee:
By this Divine rule then, we ought not to admit
of a Forein Ruler or Governour over us. God
hath chosen, and we according to his said di-
rection from among our Brethren have made a
Protector over us, whom God protect, and let
his Highness prosper, and all such perish, as pur-
pose or indeavour to disturb the publique peace
of this Commonwealth, by attempting to set up
any Alien, Stranger, Foreiner or other, contra-
ry to the Rule of Gods word and his Ordinance.
Again, his Highness is our Brother in another spe-
cial relation and respect: not only *Natione*, by a
national fraternity, but also *fidei relatione*, by a
spiritual kind of relation of faith, our Brother
not only *Regione*, but also *Religione*, not by Re-
gion or Countrey onely, but by Religion also,
a Christian, not Antichristian Brother; Our
Brother in Christ, a Brother in the neerest rela-
tion

tion that can be, even a fellow Member of that Body whereof Christ Jesus is the head; not of that Society, Body or assembly whereof *Papa est Ecclesie Caput*, Antichrist usurps the title of head of the Church: and in this respect of Religious Fraternity, we owe to his Highness most loyall Allegiance as our Liege Sovereign Protector, to defend our lives, Liberties, Estates, and Lawes, but principally our Religion, which is most pretious, by how much the spiritual and eternal welfare of our souls is to be preferred before Our Temporal Estate, and the Transitory trifles of this vale of misery.

Theodosius the Emperor held it to be no less honour to be Membrum Christi, than Caput Imperii

The next thing to be proved is, That his Highness is the most able person for the place of Lord Protector of this Commonwealth.

To give a perfect account of his Highness worthy and most illustrious abilities, is a weighty work, requiring an able wit, a learned pen, and a larger volume, than at present is intended this Treatise consisting but of short hints and heads, which (by divine permission and assistance) may be amplified hereafter, and others in the Interim may be put in mind to contribute their endeavours for performance of some more exquisite peece on the same subject: It being a work of that worth and weight, that the best and ablest pens and pates of our age need not disdain to make it their Master-piece.

For without all Question, The Lords hand hath been exceeding large in transcendent rich Gifts and Graces, rare and royal indowments towards his Highness; Giving him the heart of David, the head of Solomon, the hands of Joshua, Gideon,

Gideon, Sampson. His virtue, wisdom, valour, (three sure foundations on which a worthy Governour ought to be built) have most illustriously appeared in the whole progress of his happy proceedings in all affairs both Civil and Martial, of State and War.

The large Series of his many Successful victories are certain evidences of his wisdom and valour, virtue and piety (which hath indeed the promise of protection and prosperity) and shew us as it were a divine presence walking along with him in all his waies.

And surely there is much reason, why with a treble respect, we should reverence our Tresnoble and prosperous Protector, a person owned and honoured by Heaven: who in the shattering shocks of a twice seven years sharp and bloody war, hath stood unshaken (when every minute death (which seldom or never makes distinction by respect of persons) seemed to pass by and shun his sacred person) as one that the Supreme God had in an special manner cared for and secured, one whom the hand of heaven had sheltered, and by a particular guard defended even in the hail of death: The Lord seeming to preserve his Highness on purpose to be a present Protector to his people, and a pious promoter of Gods glory hereafter. So that he may truly say with the sweet singer of Israel, *The Lord hath given me the Shield of his salvation, set me in high places, subdued the people that rose against me, under me, and hath preserved me to be the head over Nations.* 2 Sa 22. 34, 36, 44.

Next to his Highness piety and virtue, the surest

surest foundations of Honour, and lasting Greatness, let us observe his excellent wisdom and counsel, which hath most eminently been evidenced in compassing so many incomparable Conquests, some without, yea contrary to the advise of his Council of War (though prudent and valiant) some with loss of little blood; which, of all Victories, the *Romans* (in feats of Arms a people most renowned) reputed those the best, which were stained with the least blood :

They were content *Camillus* should triumph when he had not fought. And certainly Politique Contrivances of this kind, in these times, are not only commendable and honourable, but especially requisite, since *virtus an dolis quis in hoste requirit?* Better is wisdom than strength, than weapons of war, *Eccles 9. 16, 18.*

Stratagems and advantages are of more use than temerary strength, and the open daring valour. Besides this also, the prudent, and discreet, ordering, disciplining, and managing of so great and numerous an Army, disposed into so many several parts of the several Nations, under his Highness Command, is no mean, ordinary, or easie matter: but a most remarkable point, and part, of a large and understanding heart, repleat with profound Wisdom and judgement, arguing a vast unfathomed apprehension, attended with most vigilant circumspection.

Vis Consilii
Expert, mole
ruit sua.

And whereas the life of a Souldier is upon many emergencies, tempting to exorbitancy, many being of the common sort pressed as the refuse and burden of the Land, whom extravagancies, and the desperate face of blood (their course of life being but as it were an ordered

quarrel raised to the feud of killing) might have hardned to dissolute lewdness and outrages, and made such as those, whom *Lucan* seems to be so much out of charity with, when he complains thus,

*Nulla fides pietasque viris , qui castra sequuntur,
Venalesque manus ; ibi fas ; ubi Maxima merces.*

Whereas Souldiers (I say) have been formerly branded with obloquies of debauched behavior, rude rapines, unjust violences, and other vile crimes , as great sinners (whereof some of those of the adverse party have been truly taxed as too guilty) The whole Army under his then Excellencyes command as General, by his Godly precepts, and good examples, with the help of heaven, for the greater and better part is become, and truly termed, an Army of Saints: following the paths of their pious leader, observing the directions of our Blessed Saviour ; Doing or offering injury or violence to none, content with their pay, devout in their discourse and communication, righteous, sober, and godly in their conversation, yet in courage undaunted, and in the Lords battails alwaies victorious, vanquishing their and our most proud and potent Adversaries,

And as touching his Highness's fortitude, it is surpassing the expression of a weak pen, being for valour invincible, for courage unconquerable, for magnanimity matchless: terrified nor daunted neither with the number nor nature, multitude nor power of men or matters how difficult or dangerous soever they seemed to be, and which, to his Highness's eternal honor, ought to

to be recorded, as *Cicero* reports of *Caesar*, In all his Commands of the Field, there hath not been found an *Itē*, but a *venite*; as if in all his onsets, he scorned to be any thing but still a leader, alwaies teaching by strongest Authority, his own forwardness, his own Examples.

Vertue, Wisdome, Valour wherewith his Highness is compleatly furnished, are transcendent excellencies; surely there is more divinity in them than we are aware of. Ver-

tue with Wisdom, Goodness with Greatness, bring and continue felicity and stability both to Governours and Government, without these, neither can lastingly remain safe and happy: Therefore the holy Ghost by the Prophet

Pro. 2. 7. unto the 15. The Lord preserve h the state of the righteous, he is a shield to them &c.

David, whom God raised from a Shepherd to rule his chosen Inheritance, specially presseth Rulers and Princes to learn lessons of piety and prudence, *Psal. 2. Et nunc Reges intelligite, erudimini qui iudicatis terram, Servite Domino in timore, et exultate ei cum tremore: Apprehendite disciplinam, ne quando irascatur dominus, et pereatis de via justa.* Be wise therefore now O ye Rulers, be learned yee Judges of the earth; Serve the Lord in fear, and rejoice in trembling, kisse the Son, lest he be angry, and ye perish in the way, &c. lest when ye sing *requiems* to your souls, seem to sleep in the lap of peace and security, when ye are in the midway of your purposes, destruction come suddenly, unexpectedly, like a whirlwind, *Proverbs 1. 27.*

Many and blessed are the fruits of those rich Gifts and Graces, vertue and wisdom. wherewith the Giver of every good and perfect gift hath in-

dued and dignified our Lord Protector, for
 which we are obliged to magnify the Almighty
 who hath so graciously dealt with us, in giving
 us such a Governour, and with his Authority,
 hath vouchsafed him such Abilities, and to give
 all due honour and reverence to his Highness as
 Gods immediate Vice-gerent, sent, supplied,
 and furnished with such compleat endowments
 suitable and convenient for so high a calling.
 How sadly doth *Solomon* in his Sermons against
 the vanities of this vale of misery, pronounce a
 Wo to that Land, whose King is a Child? *Vae*
tibi terra, cujus Rex puer est, et cujus principes
mane comedunt, whose Ruler is without wisdom
 and counsel, and whose Princes are given more
 to their lusts and pleasure, than the peace, pro-
 fit and safety of the Commonwealth. Again, in
 the next verse, how doth he publish and praise
 the happiness of that nation or people who have
 a Prince, a Ruler, a Protector, enobled with
 vertue and wisdom, and the gifts of God? as the
 marginall notes on the 17. verse render it, *Beata*
terra cujus Rex nobilis est, &c. Blessed art thou
 O land, when thy King or Ruler is the Son of
 Nobles, &c. upon which text, if any out of his
 malevolent disposition, or malignity of spi-
 rit, should shew so much ignorance and im-
 pudence, as presume to object ought falsely and
 wickedly (for truly and on sound grounds none
 can) against the Honour and nobility of his
 Highness our present Protector, which I hope
 none will be so vile and vain to do, let that per-
 son whateere he be, know, that by both divine
 and humane Herauldry his Highness true Nobility

lity will be maintained, maugre the might and malice of the most malignant opposers, upon any ground it dare to be denied: First for Nobility of birth, tis well known he is descended from an antient Noble Family: but alas that is the least part of nobleness, and at best but a borrowed honour,

*Nam Genus, et proavos, et quæ non fecimus ipsi,
Vix ea nostra voco.*

To Boast of noble descent without noble desert, is but a vain-glorious bubble. *Melius est præclare institui, nam bene nasci.* To brag of the antiquity of family, without a real proper merit in the person that would raise a building of honour and intitle himself thereto, is to lay a sandy foundation, which will leave his honour at last in the dust: This is but a shadow, a superficies, and shell; The Substance, the Quintessence, the kernel, is Vertue, the firmest Rock whereon to lay the foundation of true nobility. *Nobilitas sola est atque unica virtus.* Bad greatness what is it but the vigor of vice, having both mind and means to be uncontrollably lewd? Whereas Vertue in a man of obscure parentage or low fortune, is like an unpolisht Diamond, lying in the way among Pebbles; which however it be neglected of the uncivil vulgar, yet the wise Lapidary takes it up as a Jewel invaluable; it being so much the more glorious, by how much the other were baser.

And if it be true, as most certain it is, That Fortitude is the Fountain of Honour, and the highest Nobility had its original rise from Feats of Arms, and that is the great est and most glorious

ous which hath been gained in the Field; we cannot but grant that the Lord of Hosts hath honoured his Highness with as many or more gallant and glorious Atchievements in Martial Exploits; than ever we find or read of any person or Prince of this Nation; And therefore we may justly conclude, upon these premisses, his Highness to be inferiour to none of his predecessors in this place, in true and real nobility: And for his vertue, wisdom, piety, prudence, valour, policy, power, and all worthy parts, befitting so high a calling, the most apt and able, under the Almighty, that hath so ordained it, to be made the Chief Magistrate, and Protector of this Commonwealth of the three Nations.

His Highness aptness and abilities being before but briefly touched, and in some part by a weak pen expressed, It followes that the third part of this position (which is his Highness best deserving of this place of Honour, be also proved, for which purpose, what hath been said before, to all men of unbyassed Judgements might have sufficed; yet in regard his Highness merits are a large field for the best understandings to walk in, and contain matter of weighty moment, and (as far as we may) to stop the mouth of calumny and malignity, Let us consider his many and manifold noble and unparalleld performances, both at home and abroad, (which have been and still are like to be effected, for the safety, peace and prosperity of this Commonwealth) And we cannot but with confidence and constancy conclude and maintain, that never any Prince of
this

this Nation, better deserved the place, title and office of Chief Ruler, Governour and Protector, than his now Highness justly doth merit to possess and enjoy the same high Seat of honor. Whom God hath enabled most piously and potently to protect these Nations from domestique, Intestine injuries and insurrections, and from forein Invasions, and govern them with wisdom, counsel and strength, certainly best deserves the name and place of Lord Protector; but without all controversie God hath given his Highness the best ability so to do; Therefore his Highness is most worthy of the place and title of Protector. The Major of this Syllogism is infallible Truth; The Minor is by reason and known experience evidently demonstrated; Then none but foolish, false, and wicked persons will contradict the Conclusion.

Let us without sinister prejudicate apprehensions observe the whole course of his Highness proceedings and passages. Hath not the Lord made him a *Moses* to us in many respects? First in his humility of Spirit, meekness and mildnes, in patient and Gentle passing by the Ignomy of some ignorant wretches, the opprobrious obloquies of some obstinate opposers, carpers and cavillers against the place and honour given to him by the sole disposer of all dignities; rather pitying their weakness than punishing their frenzied folly and wickedness: Therein (for his greater glory) shewing his wisdom (according to *Solomon's* philosophy) A wisemans Glory is to passe by an offence: herein also expressing his noble discretion, which is *Auriga virtutum* (as Saint

Saint *Augustine* terms it) the Guide, Moderator, and wise Orderer of all humane passions and affections: As also the generositie of his noble spirit as it were scorning to return the rod of punishment for every abuse; knowing some to be such as require nothing but neglect to kill them, nothing but a noble not-caring disdain and contempt to stifle and destroy them. A Fool strook *Cato* in the Bath, and when he said he was sorry, *Cato* had forgot it; For saies *Seneca*, *Melius putavit ignoscere, quam agnoscere*. Pitty, though a downy vertue, never shines more brightly, than when tis clad in steel. Courage with Compassion are sweet Cohabitants. Not such pittie (as our *English* proverb saies) which spoils a City can be praise worthy; But pittie so placed with prudence, clemency so conjoined with severity, Mercy so mixed with Justice, as to pardon the penitent, but restrain, punish, and keep under the rebellions and obstinate,

Parcere subjectis, sed debellare superbos.

Benefits which in themselves are good, are often made ill, by their misplacing. Severity should be such: *Ut pœna ad Paucos, metus ad omnes perveniat*, to punish a few, for preventing the offence of many. Let mercy be shewed to the wicked, yet (the prophet tels us) he will not repent. For a person of honour and power to permit publique affronts, reflecting disgrace on his authority and place, to pass without exemplary punishment, may prove very prejudicial, and perillous in several respects. 1. By obstructing the course of Justice against impudent and insolent Malefactors, then by imbold-
ning

ning others ill affected to the like saucy and insufferable presumption. Because sentence (saith Solomon, Eccles. 8.) is not executed speedily against an evil work, therefore the heart of the Children of men is fully set in them to do evil. Such pitty wounds the publique: which is often revenged by those we bestow it upon. The Offenders which we save in this kind, will, if they can, condemn us. *Cicero* is said to be slain by one, whom, being accused of parricide, his Oratory had defended, and procured to be spared. Contemners of Authority in a Commonwealth, a body Politick, are like corrupt members in the natural body, ought to be cured, or cut off, lest they poison and infect the sound parts. *Moses*, though the mirrour of meekness, Calls to heaven for a miraculous reward of vengeance on *Corah* and his Company: *David*, though a man after Gods heart, would not have reviling, cursing *Shimei*, counted Innocent, nor his hoar head go to the grave in peace, 1 Kings 2. 9. Again, in another Respect, Hath not God made his Highnesse *Moses* to us, in might as well as mildness? a wise and worthy Leader and Deliverer, to bring us out of *Egyptian* slavery, and the house of bondage, under cruel hard-hearted *Pharaohs* that knew not *Joseph* (that would not know nor give respect to Gods people, for whose sake chiefly God Gives prosperity to a Nation) that despised the cry of the true *Israelites*, groaning under the heavy oppression of ungodly Tyrants, and their merciless Task-Masters? A *Moses* to guide and lead us, through a danger-

ous wilderness of war, wo, and wretchednesse, where were fierce and fiery Serpents, ready and bent to ruin and destroy us, debauched, desperate, *Atheists*, *Papists*, and a cursed Crew of other lewd Miscreants? A *Moses* to lead us securely by the waters of *Marah* & *Meribah*, bitter strife and deadly division, through a deluge of Intestine dissention, and a red Sea of Blood, (we being saved, whilst our pursuing enemies were swallowed up in those waves they sought to sink us) into our *Canaan* of comfort, flowing with the milk and honey of plenty and peace; the free Injoyment of our fundamental, antient and native Lawes, Liberties, Rights, Properties, and Estates; so that we may safely sit under our own Vines and Figtrees, and quietly enjoy that which is, or should be, the chief joy of Hearts, more pretious than all sublunary comforts, our Religion, in the purity and sincerity thereof, cleansed and cleared from the *Egyptian* darkness of Superstitious Errors, Heresies, Idolatrous, Blasphemous, Popish, and Atheistical doctrines, and Traditions of men and Devils, the thick Mists and Clouds, which would choke, obscure and eclipse the glorious Sun of truth, and light of the Gospel of the Sun of Righteousnes: And so that we may also enjoy the benefit of the Common lawes of this Land in the just and upright practice thereof, purged from those gross corruptions, exactions and extortions in fees of Offices and Officers, undue, indirect, illegal and unjust proceedings too frequently used, whereby the freeborn people of this Commonwealth are and have been much abused, and the

Lawes

Lawes which in themselves are irreproveably good, are traduced?

But to proceed in the demonstration of his Highness Worthiness: Hath not the Lord made our Protector a *Jeshua* unto this Commonwealth, *filling him with the spirit of wisdom & valour*, so that in all his great undertakings, he hath proved victorious, saving us from the dangers of Domestique Insurrections, and Forein Invasions? Hath the Lord been so good and gracious to us in these terrible, doubtful, and desperate times, when we are beset with enemies on all sides, not onely forein profest Foes, but also close, crafty, sly and subtle Serpents in our bosom, deceitful Adversaries lurking in the Bowels of the Commonwealth, because we should not be discouraged for lack of a valiant Captain, nor be as sheep scattered without a shepheard, to be torn and devoured by ravening and rapacious wolves, as to send us a powerful Protector to prevent our ruin? and shall not we be grateful to God the Giver, and acknowledge the true worth of such a good and pretious gift? Hath the Lord been so mindful of us, and so merciful to us, as to raise us up a Ruler and Defender from among our Brethren, most apt, most able, and of the Lords ordaining? and shall not we acknowledge him to be the best deserving person, and most worthy of the Place and Honour of Protector?

And because that this one Chief Ruler should be confirmed in this Calling, and that we should have none occasion to doubt, distrust, grudge or murmur, as though his Highness were not sent,

and approved of God; hath not the Lord adorned his Highness with excellent Gifts and Graces, both to Govern the Commonwealth with counsel and wisdom, and to defend it with power and strength; so that nothing is lacking which belongeth to an Illustrious General, or pious and prudent Protector, and Vice-gerent of the Lord, over his people, to make his Highness feared abroad, and honoured at home? And can our thoughts fix upon any other so well deserving this Seat of Honour as his Highness our present Lord Protector? *Si Salus populi sit Suprema lex*, If the peoples safety be the Supreme law; Certainly this Supreme power doth most justly, legally, and of right belong to his Highnesse, we being beholding, and bound to none (under God) so much as to his Highnesse for the safety and preservation of the lawes and liberties of the three Nations from imminent ruin, how constant and indefatigable hath his Highness been in all endeavors? how vigilant and valiant amidst infinite dangers, and almost invincible difficulties, ventring continually in all places and upon all occasions his own noble person, to preserve our laws, our lives, our liberties, and our estates, and whatsoever else is or was most near or dear unto us? The Lord hath made his Highnesse really and in truth our Protector; how can it be then, but that the name and place of Protector, must most justly belong unto his renowned person? Hath not the Lord made his Highness (under his own omnipotent Majesty) against our proudest and most potent Adversaries and opposers, whether by Sea or Land, a true and re-

real Protector to us? Giving us by his Highness
 prowess the necks of our Enemies that rose up a-
 gainst us. Enabling him by matchless might to
 reduce and conquer the Rebellious Revolters
 of this Nation; to rout and ruin the bloody *I-*
rish Rebels; to scourge and subdue the subtle,
 false, and trayterous *Scots*; to batter, shatter,
 and scatter the *Hogen Mogen Hollanders* Fleet so
 at Sea, that in submissive way they humbly sue
 for peace and Compliance: sparing no pains,
 spending his noble spirits, imploying his strength,
 all the powers and faculties of Body and Mind, to
 procure our peace, safety and prosperity; and
 prevent the cunning plots and practises, of our
 Adversaries, which might occasion our trouble,
 Adversitie and ruin. Such success as the Lord
 promised to *Joshua*, and the children of *Israel*,
Joshua 1. hath the Lord vouchsafed to his High-
 ness, and the valiant Army under his command;
 Every place whereon the soles of their feet did
 tread, hath the Lord given him. There hath
 not been a man able to stand before his power: So
 that that victorious *Motto*, *veni, vidi, vici*, may
 most properly be applyed to his Highness expe-
 ditious Conquests; wherever he comes he over-
 comes. All our Chronicles cannot produce the
 like president of any person, Potentate or Prince
 in these Nations, of such unparalleld prowess
 and prosperity in feats of Arms, and of such
 worth and wisdom in all Affairs, both Civil
 and Martial: using such valour and vigilancy to
 compass those many incomparable Conquests;
 with a Royal heart resolving to win and wear
 that most excellent *Motto*, which well becomes
 the

1 Sam. 10. 24.

the Atchievements of an Invincible Spirit, *Non
 Juvat ex facili lecta Corona jugo;* so that we may
 truly say of his Highness for his wisdom & valour,
 as Samuel at the election of Saul to be King, in
 another sense, of his corporal height, said, 1 Sa.
 10. See ye not him whom the Lord hath chosen,
 that there is none like him among all the people?
 and all the people shouted and said, God save
 the King, *Certe videtis, quem Elegit Dominus,
 quoniam non sit similis illi in omni populo, &c.*
 None like him among all the people: we may
 most truly say, aver and avouch, there was none
 like him among all the preceding Princes of our
 Nation, for piety, prudence, wisdom, valour,
 policy, power and prosperity.

The first Position being proved, It rests that
 proceeding be made to proof of the second Po-
 sition, which is, That power and preheminance
 being by Divine Providence given to our Pro-
 tector, The people of this Commonwealth
 ought to render willing and ready subjection and
 obedience to his Highness, and by the Lawes of
 God, and this Land, are bound so to do with all
 fidelity and reverence.

If we observe, we may find two things to be
 the true causes of a publique prosperity in all
 Nations: Good Government, and Good Obe-
 dience. A good Magistrate over a perverse peo-
 ple, is a sound head on a surfettèd body; A
 good Commonalty, and a bad Ruler, is a health-
 full body, with an aking head: either bad, are
 occasions of ruin; both sound, preservatives. A
 good Governour is a skilful Ship-Master, that
 takes the shortest, and the safest course, and
 continually

continually so steers, as the rocks and shelves, which might shipwrack the State, be avoided, and the voyage ever made, with the soonest speed, best profit, most ease. If the Commonwealth be obedient, and the Ruler worthy, how durable may their joy and felicity be? *Solon* truly sayd; That City was safe whose Citizens were obedient to their Magistrates, and Magistrates to their Lawes; what made the Major *Scipio* so victorious, but his wisdom in directing, and his Souldiers willingness in obeying, when he could shew his Troops, and say, You see not a man among all these, but will, if I command him, from a Turret, throw himself into the Sea?

For obedience to lawful Authority, to Rulers, we may find in holy Writ several special Rules, and injunctions, with the reasons thereof, Let every soul (none excepted) be subject unto the higher powers; for there is no power but of God, and the powers that be, are ordained of God.

Rules & reasons for obedience to Rulers. *vid. Eccl.* 8. 2, 3, 4.

Second Reason. For he is the Minister of God for thy wealth, to encourage thee in well doing; And he beareth not the sword for nought, for he is the Minister of God to take vengeance on him that doth evil.

Third Reason. Wherefore ye must be subject, not because of wrath only, but also for conscience sake; not for our own private profit, and advantage, in the enjoying Justice and preventing of injuries, touching our lives, liberties, estates and families, in punishing malefactors, and maintaining our Laws; nor for fear of punishment.

ments, but for conscience sake, in duty and obedience to Gods Ordinance; whereby tis apparent that none can contemn either those Governours or that Government which God hath appointed, without expresse breach of conscience, and contempt of Gods Ordinance. Here then we find an expresse divine precept confirmed by a threefold cord of strong Reasons (which cannot easily be broken) to bind us to obedience. Neither is subjection and obedience only required, but a further duty also is required; for *for this cause yee pay also tribute, for they are Gods Ministers, applying themselves for the same thing, to defend the good, and punish the evil.* If Governours doe their duty, spend their spirits, and bestow their pains to protect, maintain and defend our Persons, Laws, Liberties, Lives and Estates, ought not we to doe our duty also, in paying tribute, custome, fear, honour to them? Tribute of true hearts loyalty and faithfulness, Tribute of true and due allegiance; to contribute those customes, duties, rights and privileges which belong to our Governour; also that fear and reverence, honour and obedience; filial fear which is due to his Highness as *Pater patriæ*, our Protector, nourisher, cherisher and Father of our Country, our Commonwealth. Saint Paul presseth *Titus* earnestly to rub up the memory of the people of *Creta*, that they should not forget that good lesson of obedience to higher powers, *Put them in remembrance that they be subject to principalities and powers, and that they be obedient and ready to every good work.* And Saint Peter with a sweet compellation, and earnest intreaty, exhorteth

Tit. 3. 1.

2Pet. 2. 13. &c.

eth the faithful to this not to be neglected duty of obedience, *Dearly beloved, I beseech you, submit your selves unto all manner of Ordinance of man, for the Lords sake, whether unto Kings or unto Governours, as unto them that are sent of him, for the punishment of evil doers, and for the praise of them that do well, for so is the will of God, that by well doing ye may put to silence the ignorance of foolish men.* Also prayers and thanksgiving are specially charged by the Apostle to be made for all in authority.

Having shewed the utility and felicity of Obedience, how principally it tendeth to the peace and prosperity of the Commonwealth, and by divine authority and reasons proved the necessity and benefit of Obedience, and in regard all Authors, Divine, Moral, and Political, are plentiful in the commendation thereof, and condemnation of the contrary, this point shall briefly be concluded with that saying of *Samuel, 1 Sam. 15. 22.* expressed with an *ecce*, for attentions sake, *Behold! to Obey is better than Sacrifice,* blessed and prosperous, *But Rebellion is as the sin of Witchcraft,* cursed, destructive, and most prejudicial to the peace and safety of all Nations: which in Order leads to the third and last position, which is this.

Who soever resisteth, opposeth, or refuseth submission and obedience to this our present Governour and Government, is a transgressor of Gods Ordinance, and the Laws of the Land, and an Enemy to the publique peace, safety, and prosperity thereof, and deserves exemplary punishment.

The preceding passages for proof of the two former positions are cleer Testimonies to confirm this present position; yet in regard disobedience to lawful authority is an offence of so high a nature, as that, *numeratur inter scelera jure humano inexpiabilia*, as tis said *Inter leges Canni, fol. 118. ca. 61.* That it is numbred among crimes, which by humane lawes are scarcely pardonable, it is requisite to say something thereof. The inconvenience of such stubbornness, that *Consul* knew, who meeting with an obstinate youth, sold both him and his goods, saying. He had no need of that Citizen that would not obey. Now if with an unbyassed Judge-

ment we will speak truth, who can but confess, that we have a Governour compleatly able, fitting, and well-deserving the place God hath bestowed on him: *Criticism* it self cannot find a fault in his Highness justly to cavil at, being both just and merciful.

Such as love to fish only in troubled waters are fit to catch nothing but *Torpedos*, which poison and kill the takers. That Government can never be safe and settled which is infested with seditious Sectaries. He that will establish a troubled Government, must first vanquish all his Opposers: Factionous heads must be higher by a pole, than their bodies; for how will the folds be quiet, while yet among them there be some wolves and foxes? He that will rule over many, must fight with many, and conquer, and be sure to cut off those that raise up tumults; or by a majestick awe keep them in a strict subjection. Slackness and connivence are the ruins of unsettled States. Crossing *Corahes*, and seditious *Shebaes*, are such disturbers in all Civil States, that no peace can be expected whilst these Rebels rest unovercome. If they get a head, the Kingdom is divided, so it cannot stand. Separations are the wounds of a Crown, wherby neglected, it will bleed to death. Such must be subdued, If not cut off, yet restrained. It is no cruelty to deny a Traytor liberty: It is no shame, but duty, for subjects to serve; no injury, but Justice, for Sovereigns to sway: If it cannot be done without difficulty, 'Tis better indure a short skirmish, than a long siege; a hard combat for a happy reign, who would refuse? *Salutaris severitas, beata securitas*; That Severity is safe and happy which prevents combustions, and produceth a peaceable security. If Christ himself cursed the barren tree, what then shall become of the bad tree that bears no fruit but faction? it must be cut down and cast into the fire; fire brands are fittest to be burnt; let roots that bear Gall and Wormwood be eradicated, *Deut. 29. 18, 19*. Disobedience to Governours, as tis dangerous to the whole State, so it is detestable and damnable in the sight of God, and therefore in his holy word, even thoughts of that nature are forbidden, and actions expressly prohibited with a penalty.

In cogitatione tua ne detrahas Regi, &c. quia aves Caeli portabant vocem tuam, & qui habet pennas annuntiabit sententiam. Curſe not the Ruler, no not in thy thought, &c. for the ſoul of heaven ſhall carry the voice, and that which hath wings ſhall declare the matter. Thou canſt not ſo ſecretly, ſo cloſely carry calumny, thy reproach againſt thy Ruler, but it will be diſcovered. When the *Israelites* deſired a King, and *Saul* by the Lords Judgement (the lot) was elected to that Supreme Authority, thoſe that followed him were ſaid to have their hearts touched by God, and thoſe that deſpiſed him were by God termed wicked, 1 *Sam.* 10. 27. But the wicked men ſaid, how ſhall he ſave us? how ſhall he protect us? ſo they deſpiſed him, and brought him no preſents, And *Rom.* 13. 2. Judgement, damnation, is threatned, denounced to the deſpiſers of lawful authority. *There is no power but of God; the powers that be, are ordained of God;* Whoſoever therefore reſiſteth theſe powers, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves judgement damnation (by ſome translations) not only puniſhment among men, but judgement, vengeance from God. *O my ſoul come not into their ſecret, &c. Pro.* 24. 20. Have no Society with the Seditious, for their deſtruction ſhall riſe ſuddenly.

Thoſe H ſtories in Holy Writ of ſeditious *Sheba*, &c rebellious *Corah*, and his Company, I could wiſh they might become memorable admonitions and cautionary Examples of heavy Judgements to all the factious firebrands, and mutinous murmurers of theſe times, eſpecially to thoſe that profeſs ſo much purity and piety, and take upon them (perhaps without a lawful call thereunto) to become Teachers and Preachers to the people: That if they be Gods Miniſters, who is the God of Peace, or the Ambaſſadors of Jeſus Chriſt, who is the Prince of Peace, or Meſſengers of the Goſpel, which is the Goſpel of Peace, they beware that they become not trumpets to ſtir up ſtrife and tumults; That they which ſhould ſhew the waies of truth and peace, preſume not to miſconſtrue and miſapply Texts of holy truth to their own malicious purpoſes, preach for faith faction, pretend Revelations to raiſe Rebellions, pick out parables to affront authority, and

Eccleſ. 10. 20.
Principi po-
ruli non ma-
ledices,
Thou ſhalt
not ſpeak evil
of the Ruler,
&c. Ex. 22. 28.

Non mitte-
bam prophe-
tas et ipſi cur-
rebant: non
ſquebar ad
eos, et ipſi
prophetabant.
Jer. 23. 21. vi-
lionem cordis
ſuile quantur,
et non de ore
Domini. v 16.

bramble the way of peace : lest the parable of Tares, *Mat.* 13. be properly applyed to them, that sow Tares among wheat, bad and bitter seeds of Sedition, among the wheat of the word of Truth and Peace; lest the pulpit which should be the chair of sound verity, seem to be the chair of insane vanity to vent the frenzied folly of phantastick Brains; lest the pulpit, which hath had the name of the Chair of Truth, become the seat of the scornful, or the stool of iniquity, where falsity and injury are forged for a Law, a place to devise and publish doctrines of division and dissention, and raise uses tending to Rebellion. God made with the tribe of *Levi* his covenant of life and peace, *Mal.* 2. whose Ministers are those that make a Covenant with Death, and an agreement with hell? How beautiful are the feet of those that bring and publish the glad tidings of Peace? saith the Evangelike Prophet *Isaiah*.

But how severely and sadly do the Prophets, *Jer.* 23. 1. &c. & *Ezek.* 34. 2, 3. &c. denounce woes against those wicked Shepherds that disperse and scatter the Lords flock?

And now to conclude this third position, It appeareth in the holy Scripture, that seditious and ill-affected persons never prospered, what good soever they pretended, but were alwaies prevented, and were most severely and exemplarily punished, as *Corah*, *Dathan*, and *Abiram*, in a miraculous manner: *Dirupta est terra sub pedibus eorum, & aperiens os suum devoravit illos, &c.* The earth opened her mouth and swallowed up *Corah* and his company, &c. *Sheba* that seditious wretch, styled therefore a wicked man, because he separated the body from the head, the people from their loyal obedience to their just Ruler, had his head cut off and separated from his Body, and thrown over the Wall of *Abel*, by the advice of a Woman, who was therefore termed wise, and as a Trumpet was blown to begin, so to end that Rebellion: See how punctually the proportion of the sinne and punishment holds.

[147000. di-
ed of the
plague for
murmuring a-
gainst Moses,
Num. 6. 31, 32
27. 3.
2 *Sa.* 10. 1. 22.

2 *King.* 11. 16. *Athaliah* the daughter of *Amri*, *interfecta est gladio.*
Ester 12. 2, 3. was slain with the Sword. *Bagathas* and *Thara* against
Assuernus, *Appensus est uterque eorum in patibula,*
They

They were examined with torments, and upon confession, put to death. *Absolom* against *David*, *Suspensus in arbore* et *Joab infixit tres lanceas in corde ejus*, Hanged in a tree 2 Sam. 18. 9. by the hair, between heaven and earth, as unworthy of either, and for his threefold sin, against his God, his King, his Father, three darts by *Joab* thrust through his heart. *Achitophel* with *Absolom* against *David*, his counsel turned into foolishness 2 Sam 17. 23. contemned, *suspensus interit*, He hanged himself. *Abiathar* the High Priest against *Solomon*, *Abiathar sacerdos Rex dixit &c. Et quidem vir moris est*, thou art worthy of death, &c. *Ejecit ergo Solomon, ut non esset sacerdos*. *Shimei* against *David*, *Gladio interfectus*, slain with the Sword. *Zimri* against *Eli*, who burnt himself, *Theudas*, (qui occisus est et circiter 400. qui credebant ei, dispersi sunt et deducti ad nihilum) And *Judas Galilæus ipsi perit, et omnes quotquot consenserunt ei, dispersi sunt*. *Theudas* rose up boasting himself, to whom resorted a number of men, about 400: who was slain, and they all which obeyed him were scattered and brought to nought. After this man rose up *Judas* of *Galilee*, and drew away much people after him: he also perished, and all that obeyed him were scattered. Lastly *Iudas Iscariot secundum nomen ejus vir occisionis, proditor proditorum; Et hic quidem possedit agrum de mercede iniquitatis suæ, & suspensus crepuit medius, & diffusa sunt omnia viscera ejus*, According to his name a man of death, Traytor of Traytors; He purchased a Field with the reward of iniquity: and when he had thrown down himself headlong, he burst asunder in the midst, and all his bowels gushed out, and that field called *Aceldama*, the field of blood.

2 Sam 16. 5, 6.

1 Kings 2.

1 Ki. 2. 26, 27.

1 Ki. 16. 9.

unto the 18.

Act 5. 36, 37.

Acts 1. 18.

Mat 27 5. Ia-

queo se sus-

pendit.

If we peruse all our Books, Records and Histories, we shall find it a principle in Law, a rule in reason, and a tryall in experience, That Treason, opposition to lawful Government and Authority, doth ever produce fatal and final destruction to the Offenders, ruin is the fruit of Rebellion, and it never attaineth its desired end (Incidents inseparable thereunto) they are not only the instruments of their own destruction, but also the greatest enemies of the publique peace and safety, that re-

Felix quem
faciunt aliea
pericula cau-
tum.

Gith lawful Rulers. *Qui molitur infidias in patriam, id
facit quod insanus nauta, perforans navem in qua ipse vibi-*
tur. Let all men therefore abandon it, as the most poisonous
bait of the devil, the most pernicious plague of the Common-
wealth: And let them follow the precept prescribed in holy
Scripture, Fear God, Honour the King, the Chief Magistrate,
and have no society with the Seditious, *Prov. 24. 21.* with the
firebrands of faction, which do continually take counsel together
against the Lord, and against the King, such as clamour,
cavil, and carp at lawful Government, devile and raise scan-
dalous rumours, reports, and reproches against him, whom
the Lord hath raised and set over us: from the company of all
such rebellious *Corabes*, cursing *Shimeies*, rayling *Rabshakehs*,
and seditious *Shebaes*, all wise and vertuous men, honest and
godly persons will warily abstain, and carefully refrain; for
their end is destruction, they glory in their shame, and their
conclusion is confusion.

But the God of peace, the Prince of peace, the holy Spirit
of peace will (maugre all malicious Opposers) send peace up-
on our *Israel*. And ye that are mindful of the Lord, keep not
silence, and give him no rest, until he repair, and until he set
up our *Ierusalem*, our Church and Commonwealth, the praise
of the world, *Isaiah 62. 7.*

FINIS.

